

## Jewish Life

By Shomit Sirohi

### I. In a morning getting ready for school

Jewish students getting ready in uniform for the school, some choose free clothing. We are then off, to school. 1928, when in fact the process is about Israel forming. A lot of movements towards negativity being taught in Werkmeister Harmoniac – that religion is about, the process of divine violence as well. That there is a heroism to life. In fact then in Christian schools, ballet is then necessary learning. A lot of women want to learn ballet. Jewish kids, and black kids are about the praise of music, we praise music, you understand it explains everything, especially jazz and philosophy, that is like answering for me, that you can tell everything about life, our subject in fact. Life is Torahnic, like a Hebrew branch or a fruity branch, when it is roasted the fruit, that is Jewish. It talks about organic life and is also though spiritual. Just this process in fact of heroic negativity, where heroism comes to forth, and answers the question – in a Jewish lecture then which becomes about –

Professor Immanuel comes up to the podium –

“In one messianic evening, we were free. And this is the Hebrew world.”

### II. When will we be free? Talmud

Talmud becomes an academy of heroes, they are proficient Zionists. Here we are Talmudic, the Hashnit, Resadah, Hassadah women and Mishnakhi, which means the heroic, the resistance forces, the women in sexual happiness and Hebrew life, and Messiah, God’s negative take on divine killing even – this then articulates the process of the academy deriving the process of an answer to each problem in school in fact becoming academics – from Hegel, to in fact Marx’s poetic method, even Soviet avant-gardeism.

We break into Jewish speech, and answer elliptically. It is just about the mood, the Talmud – the spiritual Torah is then pre-faced each day with the mood.

A lot like jazz. I mean tonal jazz. When I exclude the negativity, I mean in fact that life is Torahnic, my belief then is about a simple tree – a Hebrew tree – it will be then in Hebrew language expressed as – a Spanish person who then is into spirituality, but is Indian or organic – Ilaan – which then relates to the poetry of life – which then is a subject to truth – he knows the answer of silence or badness or spurious infinity is actually just its natural infinity which is like the natural nature of Spinoza being talked about as the subject – depression and illusions which is because in the context of Hebrew language – the nature of people around you are in pressing concerns and violent to you, the Prophet, who is the answer and when answered which is a John Osborne process of getting into a dance and saying it is her violence on me, and I am Pyrhinnic which means also that it will solve when the guys are also happy – this is theatre of course – which means I will answer in politics then – that the contradiction against each other which is a social ensemble of players – is fine – and I am always fine – which also means I will now be fine – when in

“Damascus, Jordan there was Paul. Who could answer by news the problem of talking, relating and mixing being also a bad mix which creates a crisis which then becomes a good mix, like chatting and chirping which though is a process of tree life – like how it

becomes spiritual – when a Christian, Jewish or Islamic person in fact becomes funny, Messianic and jazzy with an Afro love, which just says – let’s finally fucking nail it.”

### III. How can we play the Piano.

You see Chopin, argues the notes are objective, but also lyrical. That is life, though bad notes is banged on and this is violence, that is then played again, it takes some training you feel, not just the mood. Women dance and are happy to see him, in fact happy, and playing the subjective notes. In Werkmeister with jazz – it is simply that movement – phrase 1 which repeats as two. One, two and three, we are in the process of sex.

Subjective lyricism then is about the subjective illusions and alienation, being played out as also perhaps violent life, which then takes a moment of in fact finding the mood. And training – it is like the process of Islam, just a movement of small notes marked – like that’s the key then – not F which I moved to, But E, in fact Eminor. Which then goes to F.

It means in Chopin, that in fact the lyrical jazz is just a chord with this.

It means that life is simply – the process of getting lyrical again – language eases into lyricism on all matters – and that fulfills the objective anything.

### IV. Violence and then Hebrew – why do Jewish people love the Violin

In fact Invierno, as Spanish people argue. As then acaba el otoño y la empieza la invierno. And then we have summer the heating playing month of sweating. In fact all of this then is poetry in Belano, he meant it is all too simple in poetry one feels, that the meditation of philosophy, jazz and symphony perhaps, is finally explaining it ‘that way’ which is ‘la prueblimas de vida’ but in fact it is like a Madrilenian woman talking to a Jewish Arabic Ilaan, who then argues many things she argues. It is that life which if misled and violently derailed is still love – which in Judaism is love.

It means in Jewish life, marriage takes many years of disciplined learning and training – even finally music, which is Choir and Pascal. It means that will answer when in fact we learn to mix. Socialise, and talk. The period of discipline is then answered in Vatican as well – the precise answer though is Spanish and Hebrew – le precisamente que. Tu que.

Not just classical then, also new, and Rayuelista in language.

### V. When in Violence – how can we speak?

Language is creative, and criticizable – it means when you get Fanonian we are fine. We will be violent to the violence – and fucking play in keys which are violent aggressions. Even on logical steps then, fucking assert man.

I mean then one is violently deluded tomorrow it says – I argue, that in fact in a strict process called in fact, the objective movement of a process, Jewish process begins after a period of violence suffered by someone which is then an objective process of deduction y reflexión which criss-crosses with a lot of lives which then becomes a condescence of Hebrew because it heals – and that is forced as in fact Prophecy when I can call it one, divides into two, about then, when there is a process which has the contradiction which I nail as actor – it takes that which relaxes then after violent exactitude. You see I comprehend that process and that is free. Fuck off.

## VI. Many Avant-Gardes – what does Judaism do with this subjective process

At one level the process of lyricism on anything is recommended as a process of pointing fingers and middle-fingers a lot. I know that thing then. Avant-gardes is about randomness, style and figuration of that type of insurrectional actually exactitude, which is then a process of in fact following the logical steps with some middle-finger assertions of how this step is actually in chess that step which is then crossed out as your step which is my step.

I am keeping rhythm with the bunch – which means bunch your hair up. It will help me be free. I am free though when the analysts step in – now it follow a literal joke, that is Torahnic -a literal joke – that is mathematics – you see a literal freedom.

## VII. Jewish Speech Training to Get it

First, the process is just a Israel. Then it forms a Tel Aviv. Here it is spiritual. I mean also the Jewish world is oppressed and violently resisting, even in revolution – that period is Talmud followed by Jewish violence on the process of trying to form a Hebrew natural world – these steps are called theological – Marxists secularise and become secularists – they think it is just trade union politics then which is their point – we are though Jewish – in our process it is theological revolt it is that liberation theology. It is though not liberation, but our freedom – that has to be achieved – in fact by a leader with Zionism. I mean then Israel forms and the Hebrew world is there – this then in

“Talmud forms laws and law bound exact measure of even food, which is part of Hebrew scripture, language actually which then becomes a bit roasted this is Lurianic and becomes then tinged with illusions and Wildernessian and Wesenian voyages into finally a simple Hebrew truth – that we are in fact Weissian I meant – it happens then in modernism as well – that the process I violent revenge that is called class struggle – it like a class struggling together which is though Messianic, which means jokes burst out and all that is called a Messianic joke which frees up everything. Believe in the joke – an old Jewish joke for you is that “there was a man who walked into a house and emptied it in furniture and slept on the ground, a Jewish joke for you – this meant he is lost and lives there and is in fact making business ideas then of living in sleep crisis – which is then his problem for days – wandering in sleep and business is how Tel Aviv worked recently as well.”

## VIII. Jewish jokes on Health and Daily Life – why Revenge is practiced as a joke to free us

I meant what the fuck then – we can’t understand the joke process – this is a Jewish joke teachers know – that we are exact but argue in precision the opposite way, which becomes dialectical and elliptically wrong but correct – which then becomes exact – it is just dialectics finally then – Jewish jokes are about topology as well – that when you are away from the joke or the truth it gets nearer and nearer till it is exact, that that is then also interrupted like a assertion which intervenes like Jett-Zeit.

Judaism is then appreciating also Islam – that Quranic walk of the same type – I walk that way it goes that way then it gets somewhere and it solves.